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stood to him in the relation of *pi'an* (cross-cousin), and as he was therefore prohibited from touching his skin, another man was specially appointed to perform the duty of putting on the paint. 882 302

They may not decorate themselves with a plant called *tsutsuir*, which is much liked by these people and is frequently worn tucked into the arm-band. This prohibition is removed after the watawutch ceremony. 882 301 824

IV. *Other regulations.*

In the olden days, boys wearing the *upi* were not allowed to handle edged tools. They might help to clear the bush, but all cutting was done by the *amro*. This taboo is no longer enforced. 882 412

A boy wearing the *upi* may not be beaten by anybody, no matter what his offence. Those who break this taboo will die. Specific instances were cited of people who had done so—and had died. It is permissible for two boys to fight each other, though it is difficult to imagine how they could do so effectively without first removing their head-gear. 882 861

In recent years, with the increase in the practice of going away to work for white men, another rule has been made, that the boys wearing the *upi* may not sign on as indentured labourers. For some time after putting on the hat they must not work for white men at all, but after their hair has grown to some length they can work as casuals, provided they work on a plantation near enough to their own village to enable them to return to it each night. They are not allowed to remove their *upi* while at work. After they have been through the *watawutʃ* they may sign on as indentured labourers and are permitted, if they wish, to remove the *upi* and tie up their hair in a bit of cloth; this is done to keep it out of the way rather than to prevent it from being seen, since the prohibition on showing it is removed at the *watawutʃ*. 882 464 [292]

A further complication is now caused by the boarding-schools instituted by the various missions. A boy from Ruri who went to one of these had his *upi* removed by the priest. His people were very angry, but the affair was not as bad as it might have been, because the lad had been through the *watawutʃ* ceremony. It was legitimized by making a feast at Ruri, to which the Kurtatchi people were invited; this brought the matter to my notice. (Incidentally, those who went said it wasn't much of a feast, there was only one pig and some taro, and they got only very little apiece!) 882 797 871 292 788

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593 which her duties and responsibilities were always towards her mother or her mother-in-law, she must now launch out for herself, not only entering into new and often difficult physical relations with a man who is practically a stranger to her, but also assuming the responsibility of providing food for him, of caring for their home, and, probably very soon, of bearing him a child. This great change in her circumstances may take place soon after, or in some cases even shortly before, her arrival at physiological maturity, or it may be delayed for some time.

797 The establishment of Mission schools is tending to alter the
● 87 prospects of the adolescent girl in places within their sphere of
177 influence. The possibility is now open to her of attending boarding-
882 school, and thus of postponing for several years her marriage and,
582 in the case of the younger girls, her betrothal. She is just beginning to assert her right to accept or reject the advances of her suitors, instead of passively acquiescing in a match arranged by her parents. At Petats there were several unmarried adolescent girls. One even announced her intention to remain so, saying that she preferred her freedom. But the point of view of the majority was probably better represented by the girl who said that she didn't want to stay single and have all sorts of things said about her. If occasion arises, the young people may even go so far as to question the authority of the taboo forbidding marriage with certain classificatory relatives. One couple, whom I knew, proposed, to the horror of their parents, to marry in spite of the fact that they stood to each other in the relationship of *mataha* ('brother and sister') since their grandmothers were sisters. In the end, however, the opposition was too strong for them, and the affair was broken off.

797 It is evident that the whole system of betrothal and marriage
177 will eventually disappear, and be replaced, under the tuition of the missions, by something approximating to our own, involving the
582 break-down of much of the native social structure. Whether they will make more of a success of marriage under these conditions than we do, or than they do under their own system, remains to be seen. On the face of it, and in view of the evidence cited in the Chapter III, there seems reason to think that the early part of married life, at any rate, would be made happier by the change. But it is hard to foretell what effect a radical change such as this is going to have on the life of a primitive community.